

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 25th January 2002

Concluding the series of sermons on the Divine attribute of *al-Razzāq* [The Provider] I would elucidate the subject with reference to the remainder of the Quranic verses illustrating Allah the Exalted's boundless munificence, presenting the sermon with associated *Ahadith* and excerpts of the Promised Messiah (on whom be peace).

Hazrat Khalifatul Masih I (Allah be pleased with him) explained that man can save himself from sin if he inculcates the belief in himself that besides Allah none can provide sustenance.¹

Abdullah ibn Qais reported from Allah's Messenger ﷺ that 'None is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute son-hood to Him, but in spite of this He provides them sustenance, grants them safety and confers upon them so many things'.²

One should in turn, for the love of Allah, feed and care for his fellow human beings, especially the orphans and the needy. Regarding the Quranic description of Paradise, this is indeed a metaphoric narrative and Paradise is Allah's ultimate provision that will never be exhausted:

Abu Saeed al-Khudri reported that Allah's Apostle ﷺ said that Allah would say to the inmates of Paradise 'O Dwellers of Paradise!' They would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand.' He (the Lord) would say 'Are you well pleased now?' They would respond 'Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures?' He would, however, say 'May I not give you (something) even more excellent than that?' They would respond 'O Lord, what thing can be more excellent than this?' He would say 'I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.'³

The Holy Prophet (peace and blessings be on him) told us that Allah the Exalted will bestow the inhabitants of Paradise His ultimate grace in that He will be pleased with them and that He will never be unhappy with them again. Allah the Exalted has arranged blessings for His righteous people of the sort that no eye has seen before, no ear has heard and the like that no one has ever even imagined. This *Hadith* is a testimony indeed that the paradisiacal description in *The Holy Quran* is only metaphorical. Allah the Exalted provides for one from whence one cannot even imagine.

The Promised Messiah (on whom be peace) writes:

The reality of the Islamic paradise is that it is a reflection of the faith and actions of a person in this life and is not something that will be bestowed upon a person from outside. A person's paradise is developed inside him and everyone's paradise is his faith and his righteous actions, the delight of which begins to be tasted in this very life and one perceives the hidden

¹ Hazrat al-Hajj Hafiz Hakeem Maulana Nooruddin – Khalifatul Masih I. *Haqaiq al-Furqan*: iii. 333.

² Muslim ibn al-Hajjaj. *Sahih Muslim*. English: Nasiruddin al-Khattab. 7 Vols, (Darussalam, 2007). 7: 204.

³ Ibid.

gardens and streams of faith and righteous action which will become concretely manifest in the Hereafter. God's holy teaching instructs us that pure and perfect and firm faith in God, His attributes and His designs, is a beautiful garden of fruit trees, and righteous actions are the streams that irrigate the garden.

It should be remembered that a godly person does not belong to the world, that is why the world hates him. He belongs to heaven and is bestowed heavenly bounties. A man of the world is given worldly bounties, and a man of heaven is bestowed heavenly bounties. Thus it is true that those bounties are hidden from the ears and hearts and eyes of the worldly; but he whose worldly life suffers death and who is given a drink of the spiritual cup which he will drink in a physical form in the Hereafter, will then recall having partaken of it in his previous life. It is true; however, that he will consider the eyes and ears of the world as unaware of it. As he was in the world, though he was not of the world, he will also testify that the bounties of heaven are not of the world and that he did not see such a bounty in the world nor did his ear hear of it, nor did his mind conceive it. He saw a specimen of those bounties of the Hereafter which were not of this world. They were a presage of the world to come to which he was related and had no connection with the life of this world.⁴

In Islam, the concept of Paradise is that it comes forth from within, completely dependent on one's deeds.

The Holy Prophet (peace and blessings be on him) enjoined to be apprehensive of disobedience to Allah and to seek livelihood with restraint, to take what is permissible and to leave what is not:

It was narrated from Jabir ibn Abdullah that the Messenger of Allah ﷺ said: *O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.*⁵

The Promised Messiah (on whom be peace) wrote that God facilitates all manner of pleasant arrangements for the righteous and that the fundamental of prosperity is Righteousness. Those who adopt Righteousness are granted what they seek. In this instance one should take heed from the Sikh community. They are firm on their belief in the Unity of God and indeed put their full trust in Him. Consequently, one does not come across any beggars from their community.

There are several inspirational incidences from the life of the Promised Messiah (on whom be peace) whereby he received revelations from Allah the Exalted in times of dire monetary need. The nature and the fulfilment of these revelations conveyed absolute precision.

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⁴ Hazrat Mirza Ghulam Ahmad. *Islami Ūsūl Ki Philosophy [The Philosophy of the Teachings of Islam]*. (Matba Siddiqi, 1896, published 1905). *Rūhāni Khazāin*: x. 390, 400. English: (Islam International Publications Ltd, 2010). 123, 138.

⁵ Abu Abdullah Muhammad ibn Majah. *Sunan ibn Majah*.